# PEACE NEWS

*For War-Resistance and World-Community*

No. 629 July 16th, 1948 THREE PENCE


## Marshall and Molotov Crises

THE national and international issues which have occupied (and puzzled) the public mind during the last week or two are, the economic outlook for Britain under the Marshall Aid Agreement, now signed with the approval of an almost unanimous Parliament; the situation in Berlin; and, what is closely connected with both these issues, the expulsion of the Yugoslav Communist Party from the Cominform.

These events are more closely related than appears on the surface and a wise British statesmanship at this juncture might profit by them so as to change the course of history.

As I read the present world situation, the disturbing fact about ERP is that its function is completely misconceived by all the British politicians

**COMMENTARY**
by
WILFRED WELLOCK

who support it. We are all agreed that its main purpose is to assist the economic and political recovery of Europe; but the tragic fact is that Britain is interpreting recovery as the rehabilitation of the 1938 world economy and values, with its insensate struggle for the markets and "standards of living" of 1938.

Sir Stafford Cripps made that indubitably clear in his Commons speech on the ERP agreement. Yet four days later he was stating that on the present price-levels we should have to double our 1938 exports in order to improve our 1938 living standards.

Neither Sir Stafford nor any other speaker produced analyses or figures to show that this objective could be achieved. On the contrary, the Chancellor admitted with much lamentation that unless the present tendencies in price levels changed in our favour, recovery would be indefinitely postponed!

### The latest excuse

THE explanation of this new postponement of recovery, namely, the adverse change in the movement of world prices, has long been predictable and ought to have been foreseen by the Government even before it took office. Moreover, it will probably be valid for several decades at least, as I pointed out some time ago. If that judgment is sound, to what depths of misery and despair is Britain going to be driven as a result of political wishful thinking?

The recent rises in food and raw material prices alongside a fall in the prices of manufactured goods is not a fortuitous circumstance due to financial manipulation, but is the outcome of world economic and population changes which, in a world governed by the sacred law of supply and demand, will persist.

The two outstanding economic facts in the post-war world are the phenomenal rise in the power of secondary production on the American Continent, in the Far East, in Europe and in the British Dominions, and a consequent high demand for the world's supplies of raw materials; together with an acknowledged world food shortage. This means that secondary production will outstrip primary production, and that, in a world run by power politics and materialistic values, food and raw material prices will remain high for as far forward

(CONTINUED ON PAGE SIX)

***Attempt an Over-all Settlement—Alex Wood***

# IS PEACE WITH RUSSIA POSSIBLE?

ON Saturday, July 17, a Conference for World Peace sponsored by the Editorial Board of the Daily Worker will be held at Friends' House, Euston Road. It will be an experiment in co-operation for peace. If the Conference were to be confined to those who support the policy of the Daily Worker its restricted appeal would, severely limit its usefulness. For this reason the organisers have invited the co-operation of other bodies, among them the National Peace Council.

The National Peace Council has accepted the invitation to be represented at the Daily Worker Conference and to share its platform, in the hope that in spite of political divergencies and even antagonisms, we shall find some common ground.

We shall probably be agreed, for instance, that all talk of the inevitability of war only increases the danger of the present situation and that we must do our best to resist this tendency to accept the inevitable whenever and wherever we find it. No realist in this era of atomic warfare can possibly regard another war as anything but an irretrievable disaster, not merely for Britain, but for civilisation. We know that the very fabric of civilised life would be torn to shreds and Britain reduced to radioactive mud. We are, therefore, likely to agree that some method of accommodation between the two great blocs must be found.

#### RESPONSIBILITY DIVIDED

But what kind of measures can we suggest? Is it not inevitable that political differences should crop up at this point and make any positive suggestions a cause of division? Not necessarily. It depends upon how we approach the situation. Supporters of the Daily Worker tend to believe that the present difficulties are mainly, if not wholly, due to the misguided action of the Western Powers; supporters of the National Peace Council tend to believe that the responsibility lies mainly, if not entirely, in the intransigence of Russia. There is only one way of reconciling this difference and that is to accept, for the purposes of united action at least, that neither of these views is the whole truth and that responsibility is divided. This means that we call neither for a change in the policy of the Western Powers merely, nor for a change in the policy of Russia merely, but for a new initiative, a new approach to the whole field of the relations between the great powers.

There seems to be some reason to believe that the difficulty of securing a settlement with the Russians on particular problems is due to their seeing every particular problem as a part of the whole settlement, and insisting on dealing with it in its context. The problem of the atom bomb, which to us seemed to be a problem in itself, quite easily separated from other problems, was seen by the Russians as a part of the whole question of disarmament and one could give other examples.

**Surely then, a demand for a fresh attempt at an overall settlement to be tackled at the highest level is worth pressing for. The Atomic Energy Commission and its experts have talked themselves to a standstill. The Foreign Ministers have argued themselves to despair. The Berlin Commandatura has discussed itself into disintegration. But these were all subordinates dealing with particular parts of the field, and it by no means follows, in view of indications given by the Russians, that it would not actually be more fruitful to work from the general to the particular rather than the other way round.**

It will be asked, of course, whether any accomodation is possible, and it would be folly to overlook the immense difficulties. What we are really asking is a general settlement under which two great blocs will live peaceably together in spite of different economic systems, fundamentally different political systems and, what is even more serious, conflicting convictions about the nature and purpose of human life. And this accommodation must be inside national boundaries as well as across them.

Yet we of the West pride ourselves on our tolerance and Stalin, speaking for the East, has accepted in his letter of May 11, 1948, certain proposals which might form a basis for negotiation.

It is easy to point out the ambiguities in these proposals, but in a world in peril, ought not their terms to be clarified and their possibilities explored?

Still in the realm of international politics we can surely agree to put our whole weight behind the move for increased trade with Russia and more extensive co-operation with her on all the bodies subsidiary to the United Nations and all the other international bodies where our two nations are represented. There must be some points at which we could find agreement if we sought it earnestly enough.

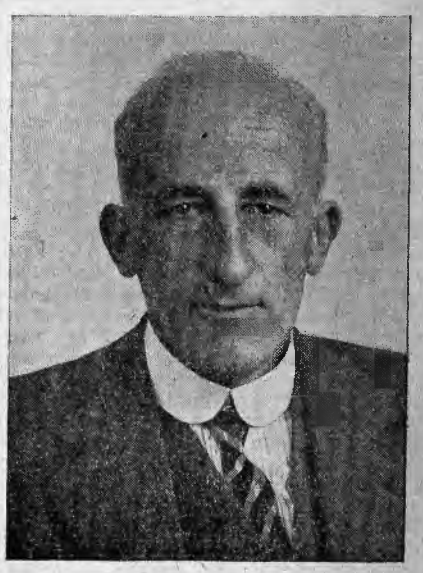
So much for what may be called the sphere of political agitation, but there are other ways in which the understanding we desire may be made more easy of achievement, and these may become more apparent if we ask ourselves what are the factors which make an understanding more difficult?

First of all a failure to understand one another. It is essential that each side should make a real effort to understand the other and to interpret its own action and its own point of view to the other. This means the encouragement of all possible unofficial contacts, including the encouragement of cultural relations and of free exchange of personnel among scientists, authors, Trade Unionists, University teaching staffs, industrial workers, athletes, etc.

**Some of us believe the Russians to be in a state of invincible ignorance about our country and we know ourselves to be in pretty much the same condition about their country. We believe the obstacles to be mainly on their side, but have we done all we can to overcome them and to circumvent them? A special responsibility in this matter rests on those who have contacts in the U.S.S.R. but we should all accept some responsibility and make a real attempt to build bridges.**

The second obstacle to living in a mutually tolerant relationship is the propaganda in press, broadcasting, etc. Here again we may well believe the Russians to be the worse sinners. The virulence of the propaganda which comes over the Moscow wireless, the wild charges of "warmongering" freely distributed, would be hard to beat. But are our own sources of news impeccable? Headlines like "Russia prepares to climb down" contribute very little to an amicable settlement. It is no use, if we feel aggrieved, trying to reply in kind. If the vicious circle is to be broken we must exercise restraint ourselves so that we may have a basis of appeal to others.

Finally, we must tackle the whole job of peacemaking with invincible determination and with a sense of urgency which matches the hour. And if the Daily Worker Conference leads us to look our difficulties squarely in the face, to accept the deep-seated differences which divide us and then to tackle ways of preserving peace and collaboration in spite of these difficulties, it will have been very well worth while.



**DR. ALEX WOOD**

*The writer of this article is addressing the Daily Worker Peace Conference on Saturday, as representative of the National Peace Council. He was Chairman of the Peace Pledge Union throughout the War.*

### WHAT THE P.P.U. STANDS FOR

**THIS PLEDGE, SIGNED BY EACH MEMBER, IS THE BASIS OF THE PEACE PLEDGE UNION: "I RENOUNCE WAR AND I WILL NEVER SUPPORT OR SANCTION ANOTHER."**

**IF, AFTER READING PEACE NEWS, YOU WOULD LIKE TO KNOW MORE ABOUT THE PPU, WRITE FOR INFORMATION TO: THE GENERAL SECRETARY, PPU, DICK SHEPPARD HOUSE, ENDSLEIGH STREET, LONDON, W.C.1.**

**IF YOU DECIDE THAT YOU CAN NO LONGER SUPPORT ANY WAR, IT WILL ENCOURAGE OTHERS AND MAY BE HELPFUL TO YOURSELF IF YOU JOIN THE UNION.**

**THE UNION STANDS FOR THE REJECTION OF WAR, FOR THE METHOD OF SEEKING TO OVERCOME EVIL BY GOOD, AND FOR THE CONSTANT ENDEAVOUR TO CREATE RIGHT RELATIONSHIPS AMONG MEN AND NATIONS.**

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# PEACE NEWS

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## Britain's Role

MENTALLY, Great Britain is still living in the pre-1945 era. That is regrettable, but hardly surprising. Mental adjustments are not made in a day; and the adjustment required of Britain is one of the biggest in her history. We have to realise that the main source of our power in the past has become the main source of our weakness in the present.

That main source is our industrialisation. As long as we were the workshop of the world, this was the key to prosperity: but today we have quite suddenly become the workshop of a world that has built its own workshops. During the War, the secondary production of the colonies proceeded apace; our debtors became our creditors; and by 1945 the brightest jewels in the British Crown could no longer be held in place.

Nobody in their senses believes that the present export drive can restore us our privileged position. We can only keep up the appearance of a Great Power as long as America supplies gratis the goods; in other words, we can only maintain our military establishment at the price of being an American satellite.

Moreover, even this appearance is deceptive—to ourselves, if to nobody else: since the industrialisation that provided our defences has now made us militarily defenceless. The Dean of Canterbury was stating no more than the truth when he pointed out, not long ago, that our congested cities, our intricate network of communications, made us the most vulnerable in the world. Both could be put out of action within a day of war being declared, by any power possessed of the atom. And what goes for Britain, goes for Western Europe as a whole, of which Britain is an indispensable part. Western Europe cannot be defended by force of arms; it can only be a *glacis* for America.

The Communists know all this: hence their current "peace campaign." But the Communist alternative is no better; indeed, it is a good deal worse. It is to make Western Europe a *glacis* for Russia instead. Dependent on Russia for our goods, we should become a Soviet satellite—and then we should hear no more of neutrality or disarmament. Like Hungary and the other Soviet satellites, we should be armed to the teeth once more. The cold war is being fought for control of Western Europe as a preliminary to the hot war to come.

What do we advise instead? That Britain and Western Europe should discard altogether their armed forces. Only so can they hope to survive economically without sacrificing their political independence, or without being finally destroyed in the interests of America or Russia.

But militarily we should be defenceless?—Militarily we *are* defenceless, and have been for nearly three years. That situation would not be new. What would be new, if pacifists had their way, would be the determination to defend our way of life by other means than armed force. It is Britain's role, we believe, as the most vulnerable country in Europe, to lead the way to such a determination.

Marxist-Leninists cannot be pacifists, says Gen. Palffy: and that is absolutely true. Those who believe that the morality of a society is determined by its economic set-up, and that therefore, to achieve the "right" set-up, any means whatever is justified, have, and can have, nothing in common with those who repudiate certain means, unlimited violence and lying among them, as necessarily evil in their results. Truth and non-violence cannot collaborate with violence and untruth. But they can, and will, overcome them, if they are loyally and consistently adhered to. Assuredly nothing else can.

# GANDHI AND EDUCATION

## III. The Crucible

THE educational institution at Sevagram, being the first of its kind, has become an important training school for teachers who come from all parts of India to study the Basic method. These young men and women have their separate hostels but they work and study together and with the children.

**BARBARA HARTLAND**

*concludes her three articles on the Basic Education scheme devised by Gandhi and first practised in the School at Sevagram, where she herself worked for a year. In this article she touches on the development of Post-Basic Education and teachers' training.*

The syllabus is very full for the course usually only lasts nine months, during which time they have to master spinning, learn Hindustani—with the Nagari and Urdu script—and like the boys and girls, keep their hostels clean, look after their sick and assist in the construction of latrines and the making of compost. They study methods of tuition in the village as well as in the senior school and attend their special lectures, which include a course given by the visiting doctor.

The whole school is run as a democratic and co-operative body. A general assembly is held once a month at which Ministers are elected from among the children and students to take responsibility for various departments and activities concerned with the school-life. A Prime Minister is elected whose duty it is to assist and superintend the happy and smooth running of the whole organisation in co-operation with the staff. Staff meetings are held once a week at which members submit their reports and work is discussed. Special committees of Ministers and staff meet when necessary to discuss general activities.

### VILLAGE JOINS IN

Expression is made through painting and decoration and through music and dancing, assisted by a resident artist and a musician and others who make an important contribution to education and to the life of the school. The great festivals of different communities are celebrated and the significance of each is explained with drama and song. People from the village often join in with much interest and enthusiasm.

The children who have passed out of the senior school have now begun their Post-Basic course in dairy-farming and agriculture at the dairy next to the school, at which their studies are being especially supervised. This institution and those of the All India Spinners Association, the All India Village Industries Association and the Kasturba Trust will provide valuable technical schools for Post-Basic Education as well as being centres of research. Higher studies of a type equivalent to those of the Universities have yet to be considered.

The Kasturba Trust was formed after the death of Kasturba Gandhi (the Mahatma's wife) in gaol in 1943. The fund collected is being used for the promotion of maternity and child welfare in the villages and the education of women. Its work is in close co-operation with Basic Education and is part of it, though it includes a special training to fit women to act as health visitors and nurses and to take complete responsibility, with the medical authorities, for maternity and child welfare. They are responsible for every child born in their appointed village area. Adult education for women follows in the advice and talks given by the health visitor, or maternity nurse. It is also given in the homes and with regard to personal care and that of the family and maintenance of cleanliness and order in and outside the house. Spinning and other homecrafts are introduced and a permanent contact of friendship is maintained. The visiting medical authorities, with the health visitor and other workers, are responsible for giving necessary advice and help with regard to village sanitation to the elected five Elders, or Gram-Panchayat.

It is expected that the children will return home after their period of school and technical education and be able to give a lead in village activities. With research and improvement of conditions and industries and therefore of production—organised with the people in co-operation with the village Panchayat; and with the gradual drawing of all the productive work together into a multi-purpose co-operative society, organised by the village people concerned, the most valuable adult education will be ensured and a community spirit will develop.

With the spread of good education and co-operation, with better conditions in the villages, developing right through the district and it is hoped, through the whole of India, real representative organisation (or government) will be able to function at the centre which will be able to facilitate and assist the working of the whole.

### NOT "GOING BACK"

By this method has Mahatma Gandhi envisaged the natural return of true intelligence and the establishment of a society based on truth and non-violence. It is not a "going back," but a recognition of the realities of life, on which India's great civilisation was based in the past and on which, only, can any civilisation truly flourish.

All those who have taken into their hands the construction of the means whereby India may come to her full stature again—perhaps to stand as an example to the rest of the world—have taken on themselves a gigantic task, but they work to the plans of a master architect.

## P.N. IN GERMANY

Many readers are now forwarding their copies of PN to individuals in Germany; we also send a considerable number to organisations and reading rooms. We want to increase this number. The "Foreign Minister" of the German Association of Anti-war Pastors writes:—

"It is highly important that as many Germans as possible begin to realise that there are people in England and other countries who counteract the dangerous trend in politics, people who are convinced and who work for the maintenance of peace to the utmost. . . . That is my reason for wishing your PN spread in my country; otherwise too many of my countrymen incline to the laissez-faire habit, and think: what is the good of trying to be a pacifist; others who are governing us will bring war over us sooner or later. It must be brought home to as many as possible that amongst the 'others' are pacifists too who resent most strongly such willingness to war in their country."

**One English reader has already offered to pay for the despatch of 100 extra copies to Germany for a year. Will you also subscribe to the fund for this purpose?**

**The Editor.**

## Church and Pacifism

I DO not know upon what grounds Mr. Timms asserts that "The voice of the early Church never pronounced on the general morality of war" or "The Church's attitude to war has always been that there can be a just war."

The Rev. D. D. A. Lockhart, M.A., in an essay entitled "The Idea of the Just War" writes: "It is clear from a study of the early Christian Church that the expression 'a just war' would have seemed a contradiction in terms to the Christians of the first two or three centuries. The attitude of the early Church can be divided roughly into three periods. During the first period, from the beginning until about 170 A.D., the whole Church was consistently and absolutely pacifist. . . ." while the Rev. R. F. Wright, L.L.B., Ph.D., in an essay entitled "The Church's attempts to outlaw War" writes: "It has been argued that the only objection to war at this period was the moral difficulty of the soldier's oath and idolatry involved in that calling. But the subject has been fully investigated by Dr. Cadoux . . . and his arguments seem conclusive that the early Church, although not unanimous, was definitely against Christians participating in warfare. It was contrary to the teaching and purpose of Christ; and the Church dealt severely with its members who were guilty of shedding blood." I would refer your correspondent and others interested to both these essays which will be found respectively in *Into the Way of Peace* and *On Earth Peace*, both collections of essays edited by the Ven. Percy Hartill, and obtainable from the Anglican Pacifist Fellowship, 1 Adelaide St., W.C.2.

C. RAYMOND GRIMWADE.

Middleton,
King's Lynn.

## Capital Punishment

I HAVE read with interest Mr. Dawtry's letter and as one who has served the Court of Criminal Appeal for many years, I would like to endorse his views.

It seems that Governments are prone to concentrate on devising what are termed public safety measures and deterrents whereas, in my submission, greater progress would be achieved if they were to devote more attention to research into the lives and circumstances of the individuals adjudged to be guilty of murder and to discover and design curative measures for the abatement of the root causes and evils which I submit exist, and for which a responsibility rests upon us all.

WM. BURTON.

Beverley Lodge,
South Benfleet, Essex.

## Export Drive

S. E. WEBB fails to comprehend that the era when cheap food could be obtained for industrial products has come to an end. A good riddance too! That policy in my view has led indirectly to war, sterile industrialism, soil erosion and subhealth. It is impossible to transport the soil capital from one area to another and replace it artificially; the only practical agriculture is that based on self sufficiency. The idea that we have insufficient resources to feed ourselves is quite erroneous, an idea fostered and nurtured in the past by industrial interests.

The plain fact is that we are in the position when we are not able to pay for foreign food except on foreign charity, the acceptance of which imperils the chances of independent action in internal and external affairs. There is no doubt that our export drive is leading us to disaster; the time for revolutionary action is now, while we do to some extent retain the initiative, otherwise changes will come willy-nilly.

Industrial civilisation has failed to facilitate the expression of the spiritual need of the majority; it is now fast failing to supply the basic physical needs. Wellock's policy is of immediate practical value.

Mr. Webb would be astounded if he knew of the productive capacity of one acre on which natural farming methods are practised; indeed a return to an economy based on an enlightened peasantry is the only salvation.

Our industrial society is unstable and unbalanced from every point of view, why try to prop it up with its own rotten props?

ALAN ALBON.

Daisygreen, Groton,
Nr. Boxford, Colchester.

## LETTERS

Peace News is open for the expression of all points of view relevant to pacifism. Articles in it, whether signed or unsigned, do not necessarily represent the policy of the Peace Pledge Union, of which it is the weekly organ. Nor does the acceptance of advertisements imply any endorsement of, or PPU connexion with, the matter advertised.

## OUT OF THE NIGHT OF WAR

# 1. Re-union in Czechoslovakia

### —The Story of Vera Vokata

AT about the time when the shutters were being put down on Berlin I was driving with three Czech officials along the road from Prague on which the infamous SS Obergruppenfuehrer Heydrich met his death six years ago. It is the kind of road one meets all over central Europe: rather in need of repair, lined for stretches by cherry trees and apple trees, winding through rolling hills patched with cornfields and cabbage fields that are cultivated down to the very verge. Apart from peasants at work in the rain we had the scene to ourselves. It is essentially the scene which almost everyone holds as his private fantasy of imperishable rural peace. But from this road, a few kilometres short of Kladno, is the lane that led to the village of Lidice.

This little community was razed to the ground on Hitler's personal orders as a reprisal for the murder of Heydrich. Hitler was informed—incorrectly, as it happened—that one of the assailants was the son of Farmer Horak, who was known to be an officer in the Czech Army in England. On the night of June 9, 1942, a joint force of Gestapo, SS and police descended on the village and herded the 480 inhabitants into the square. Then the women were taken off to Ravensbrueck concentration camp, the 91 children to an institution at Lodz "for suitable upbringing," and the 173 men were put in the cellar of Horak's farmhouse and later shot. Then every building was burnt and blown up and the whole site covered by two feet of earth. Now there is nothing to be seen in the valley but rough grass and wild flowers except for the mass grave of the men and the excavated cellar of Horak's farm with its rusted pots and pans still hanging on the walls.

I had my own small personal interest in Lidice. In 1946 I took away from her foster parents in a hamlet near Bremen in Germany, a tearful little girl called Vera Vokata, one of the nine children who had come out alive from Lodz because of their "Nordic characteristics." During two years of search work I took away many tearful children, but Vera I remembered most of all.

Late one summer evening I arrived at her foster-parents' one-roomed home and sat with them in the twilight to ask them about her history.

They had lived in a village in eastern Germany where they had had a plot of land. Having no children, they had applied in 1943 for a foster-child and been given a winsome seven-year-old with an uncommon name and a curious accent. They were told that she was an orphan child from the far south. Sometimes they asked her about her parents, but she said always that she could not remember. But sometimes she behaved strangely in her sleep, and when the war was over and they were sent away by the Poles and settled in this village they had registered her with the Burgomaster as of "unknown nationality" and had got him to write to the Red Cross Search Bureau, to try to trace her family.

There was no doubt about Vera, because her name had not been changed. I told them that I would stay overnight in the neighbouring town and would come the following day to take her away. They were saddened, horribly, but happy for her sake. She came in to go to bed and they told her that I had come to take her home; that she would have chocolate and a long ride in a motor-car. The next day she said goodbye to them and her friends in the village and we drove hard till late at night. She was tired, but too interested by it all to be miserable. A few days later she was driven through to Prague and to her mother, after four years.

When I went into the Government offices in Prague the other day I wanted only to ask how Vera was getting on. But within a few minutes I was being taken to see her in Kladno, where she and her mother have a new home. Vera, a beautiful child of twelve years, was in Sokol costume for the Festival. Her mother was preparing the dinner. In concentration camp, knowing only that her husband had been shot with the rest, she had never expected to see her child again, but for a whole year after her release she roamed in search of her. Now she was building a new life, and a new home.

Every story, at least every published story, should have its moral. But in truth I cannot think of one to make. I saw a great deal in Czechoslovakia during a few days; I formed impressions of its social life, and opinions on the political situation. Yet, as I have so often found, they seem hardly worth the telling. The obsessing fact, submerging all other facts into insignificance, is that through the kindness of officials of Communist Czechoslovakia I was able to sit with them and this good, warmhearted woman in her own home while the statesmen were talking of war. Bless her, she has suffered more than words should tell. A little Czech miner's widow? She is the suffering common people of the whole world. We have all met her so often before, and sat in her kitchen before. Have our statesmen not sat there, too?

MICHAEL SORENSEN.

Vera Vokata, 1943.

**Photo taken in a German institution. All children were photographed so that their "racial characteristics" could be studied. Vera passed as Nordic: most of the others were gassed.**

# 2. Re-union in Germany

### —The Munich Youth Congress

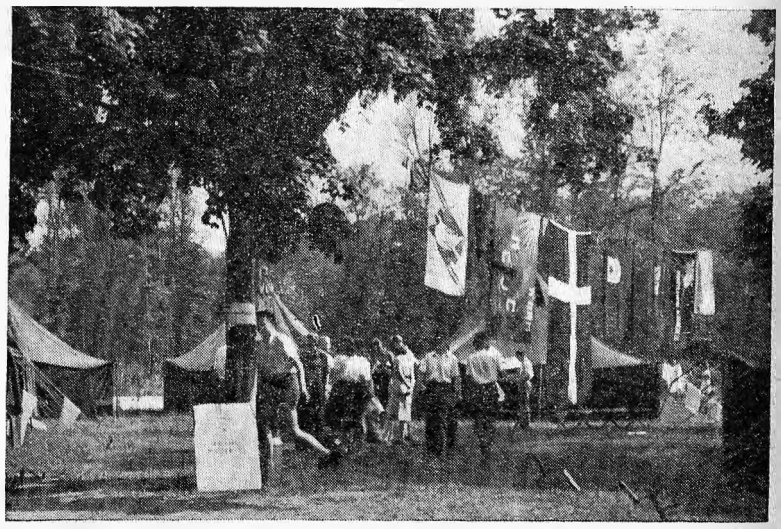
AS our train crossed the Rhine on its way to Munich, where I was to attend the International Youth Congress, my thoughts flew back to the Germany I knew 10 years ago and I wondered what changes I would find. I expected unparalleled destruction and a hostile and embittered nation, I looked for hungry children with hatred and despair in their eyes.

Ten days of living with thousands of young people from all parts and classes of Germany have left me gasping for breath. Here in the heart of Europe, surrounded by ruins that beggar description, living on food unfit and insufficient for animals, unable to obtain even the bare necessities of life, I have been a witness to a most remarkable re-birth of man's greatest spiritual heritages. This youth of post-war Germany has conquered itself—it has made a new start with an energy, initiative and unity of purpose which will puzzle the historians of the future.

The ruins of Munich—sad as they may appear to those who knew the town before the war—have given it a new magnificence and there could have been no more remarkable setting for this meeting of the youth of 37 nations, this international fraternisation which must have left many of the older people and politicians wondering at their own smallness of mind and incompetence in allowing human beings who have everything in common to tear each other to pieces.

There was an enormous official programme, speeches by writers and politicians from the four corners of the earth, there was no spare minute but far too little time to attend all the functions which were laid on. Some of the speeches were magnificent. Eva Brailsford touched the hearts of all who heard her, Richard Crossman with his equally fluent German roused his audience with his honesty and humanity, Carl Zuckmayr from America called for a new beginning free from the burden of the past.

However, the real Congress took place in the tent-villages, on the lawns, in the streets and in the classrooms of the school where we held our discussion groups on 24 subjects. Talking till 3 and 4 o'clock in the morning and starting again before 7 the young men and women of all nations grew into one band of brothers and sisters.



**One of the tent villages "Frans Masereel" in the Youth Camp at Munich.**

**Ballet in the grounds in Castle Nymphenburg, Munich.**

Our life on German rations with occasional supplementary food given by the Swedes or Americans brought home to us the difficulties under which our German friends have to live. But we heard few grumbles, few complaints. I saw no signs of arrogance or self-pity—I heard no attempts to justify or even apologise for Nazism—no one tried to turn us into anti-Communists or pro-Germans. All we were ever asked was to tell them about the world outside—their hunger for news was as enormous as the good will which radiated from every single member of the Camp.

The shops, of course, were absolutely empty and the air was thick with rumours of currency reform; and the immediate reaction to the final announcement was a sudden panic which did not last more than about two days but resulted in utter chaos at the railway-station and a sudden stoppage of sales of foodstuffs a run on pictures and theatres and a rocketing of black-market prices which made previous prices appear bargains. But there was a general relief in the air all the same. "Now we know the worst, we know where we are and we can make a fresh start" was the general reaction.

I must here acknowledge the marvellous work done by American Youth Officers in the U.S. Zone. Theirs has been a labour of love and to them must go much of the credit for giving the young people a new chance to make good. Youth seems to be written in capital letters wherevxer one goes and the older people are getting the worst end of the stick—they are being settled with all the blame for the past and present—not quite unjustly though, because they have been responsible, actively or passively, for two wars and decades of misery. If my appreciation of the present situation is right, there will be no third time—because German Youth seems to be solidly on the side of Peace and Freedom, of Tolerance and Friendship between all nations.

It will take me months to digest fully all I have seen during this great adventure and I can honestly say that I have never spent a more satisfactory week in my life. Now remains the task to keep in contact with all the many friends we made, to invite them to England and see them again in Germany, meet them at subsequent International gatherings and if possible inaugurate and successfully work the European Youth Parliament which it is intended to found with delegates from every country, willing to join in three monthly week-end conferences on vital subjects, and with the intention of showing the professional politicians that the younger half of all the nations can and will live and work together in peace.

# "I COULDN'T HELP IT"

**WE have all said this, or something very much like it. How often, in our experience, or in all human experience, has it been true? To what extent can any man claim that he is the product of heredity and environment? The question has been debated so often that it may seem that nothing new can be said about it. Yet the post-war aftermath of rape, robbery with violence and murder, compels us to think again, and to ask once more the question, "To what extent is society responsible for this crime?"**

THE law arbitrarily sets its line of demarcation. A man is sane, and can be punished for his offence, or he is insane, and, in theory cannot be punished, although in fact, confinement in a criminal asylum might seem a punishment worse than death.

The authorities speak with conflicting voices. Viscount Samuel, with the impartiality of the lawyer, seems to sum up for both sides. He says:—

*That the choice of actions, whether by men or by animals, is conditioned by the character of their bodies needs no proving. . . . No man can do anything beyond the conditions set by his body, aided perhaps by appliances which are themselves conditioned by his body. The body, as it is at any moment, is the product of pre-natal and post-natal causes—of breeding and shaping, nature and nurture. . . . We know that such matters as dullness, stupidity, and their opposites, various diversities of temperament, and the like, depend on the genes. . . . Just as the colour of the hair and eyes descend to us, so do powers and thoughts, fancies and tendencies.*

This might seem to suggest that man bears the same responsibility for a murder as for the colour of his eyes, but Viscount Samuel says:—

*The criminal cannot escape the penalty for his crime by pleading that he is nothing but the result of inheritance and environment; that he did not make himself, and that his crime was the inevitable consequence of his upbringing. If prior causes have given him a character inclined to crime, they have also given him, if he is sane, a conscious will that could resist the inclination. Many others, with the same origins, have resisted it, and do resist it. Besides, the influence of penalties is itself part of the complex of causes which affect potential criminals. Abolish the criminal law, and the police force, leave any man free to assault or rob as it may suit him, without risk of arrest and punishment, and it is certain that more people would commit crimes. Although this man is a criminal in spite of the penal law, that man is not a criminal, and the existence of the criminal law may have helped to deter him.*

More genial opinions were expressed by the American philosopher, Oliver Wendell Holmes, who lived so far ahead of his time, and who showed a regard for the psychological abnormalities of men which the State and the Church are only just beginning to recognise. Punishment by the State, and condemnation by the Church, are meted out irrespective of the fact that the crime which one man could not commit if he tried may well nigh be irresistable to another. Holmes says:—

*Do you think there may be predispositions, inherited or ingrafted, but at any rate constitutional, which shall take out certain apparently voluntary determinations from the control of the will, and leave them as free from moral responsibility as those of the lower animals? In other words, do you think there may be a crime which is not a sin?*

Holmes continues:—

*It is very singular that we recognise all the bodily defects that unfit a man for military service, and all the intellectual ones that limit his range of thought, but always talk at him as if all his moral powers were perfect. I suppose we must punish evildoers as we extirpate vermin; but I don't think that we have any more right to judge them than we have to judge rats and mice, which are just as good as cats and weasels, though we think it necessary to treat them as criminals.*

*The limits of human responsibility have never been properly studied, unless it be by the phrenologists. . . . If phrenology has failed to demonstrate its system of special correspondences, it has proved that there are fixed relations between organisation and mind and character. It has brought out that great doctrine of moral insanity which has done more to make me charitable and soften legal and theological barbarism than any one doctrine that I can think of since the message of peace and goodwill to men.*

We may perhaps think that Samuel Butler wrote with a light touch, but there will come a time when the sociology of Erewhon will have a wider appeal than it has at present.

*If a man forges a cheque, or sets his house on fire, or robs from the person, or does any other such things as are criminal in our own country he is either taken to a hospital and most carefully tended at the public expense, or, if he is in good circumstances, he lets it be known to all his friends that he is suffering from a severe fit of immorality, just as we do when we are ill, and they come and visit him with great solicitude, and inquire with interest what symptoms first showed themselves, and so forth, questions which he will answer with perfect unreserve; for bad conduct, though considered no less deplorable than illness with ourselves, and as unquestionably indicating something seriously wrong with the individual who misbehaves, is nevertheless held to be the result of either pre-natal or post-natal misfortune.*

Despite the light touch with which Samuel Butler wrote, may it not be that he was not far from the truth, and that men have gone to the gallows through an accident of constitution? The rich society woman who is suffering from kleptomania is usually treated more leniently than the poorer prisoner, suffering from claustrophobia who breaks his cell window. Every year, scores of men are sent to prison for the strange offence of wilful exposure. Yet only the barbarously cruel, or the abysmally ignorant can fail to recognise that such cases call for treatment, not punishment.

The verdict of society generally could perhaps be summed up in the words of Harrison Ainsworth:—

*All who meditate great crimes, it is to be hoped, are not entirely masters of themselves. Yet for that reason they are not to be exempt from punishment. He who is sane enough to conceive an act of wickedness, and to attempt to perpetrate it, although he may be in other respects of unsettled mind, is equally amenable to the law and ought to suffer for his criminality with him who has a wiser and sounder head upon his shoulders.*

Thackeray gave us a hint of a wider charity when he wrote:—

*The leopard follows her nature, as the lamb does, and acts after leopard law; she can neither help her beauty nor her courage, nor her cruelty, nor a single spot on her shining coat; nor the conquering spirit which impels her; nor the shot which brings her down.*

Jesus of Nazareth reflected the divine charity in the words of the parable:—

*And that servant which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.*

## Words of Peace - No. 245

## Old Lamps for New

*We have dethroned God from our hearts and installed in His place mere knowledge. Respect for life, truthfulness, honesty, regard for age and the fair sex, honour, dignity of labour and various other virtues which ought to be the distinguishing characteristics of all civilisation and culture have gone out of vogue. There is no act of inhumanity or barbarism which we will refrain from in order to achieve our object. If by God we understand the aggregate of these virtues, we have run away from Him, and no advancement of learning and no political or economic system will make us happy until we respectfully advance towards Him again.*

—K. G. Mashruwala, "Harijan."

These are kinder words than those of another judge who said:—

*An irresistible impulse is an impulse which must be resisted.*

Perhaps we shall one day understand the extent to which men are *responsible* for their crimes. To say that men may be the prisoners of their own character and disposition is to condone some of the foulest of crimes. Yet those who have reached the serenity of sainthood declare it an easier thing to be wronged than to be wrong. As I am neither a metaphysician, nor a psychiatrist, nor even a student of law, ethics, or theology, I cannot say to what extent a man is responsible for what he does. I can only hope that I may extend to others the charity I need myself.

JOHN VINCENT.

## TEN YEARS AGO

*This cartoon by William Warbis was first reproduced in Peace News on July 16, 1938.*

**Out of the wreckage of the last war is built the shape of the next**

# MUSIC & DRAMA

## Jew and Gentile

**Edited by Roger Page**

SECOND item in Hollywood's cycle on anti-Semitism—*Crossfire* was the first—comes this story of the star newspaper writer who, in order to get facts and feelings for a magazine series on anti-Semitism, poses (in a city where he is personally unknown) as a Jew. Thus he meets all the difficulties, embargoes and animosities which to the Jews are everyday occurrences. Thus he discovers how insidious is this poison; how it shows itself in casual remarks of ordinary decent people who would deny any suggestion of anti-Semitism.

Such a film can be judged on two counts: as an art and entertainment, and as propaganda. As the latter it is remarkable in that it comes more nearly to the drama of pure ideas than is common in films. The plot is reduced to a minimum, being no more than is necessary for the idea. True, there is some sort of love story, but it comes consistently within the main story, and the breach that occurs between the lovers is because of a clash about anti-Semitism. This is a great improvement on the usual situation when the misunderstanding is because somebody has been seen at a night club with somebody else. The film has adult dialogue and its people discuss ideas intelligently. It is an altogether different film from *Crossfire*, which used a murder mystery to make people think about an idea; this just presents the idea and asks people to think about it.

Then judged as a film it is a notably good one and it is hardly surprising that it has received so many awards. I thought the story too long to come to the point and that its first half-hour (it is a two-hour film) could well be cut, bringing us straightaway to the point where the writer has his great idea. But once the story gets under way there is no doubting its power to hold and there are two particularly fine scenes; one where the writer is denied accommodation at a hotel; the other where his friend, a Jew, describes the death-in-action of a fellow-Jew.

The leading players are Gregory Peck and Dorothy McGuire, and to judge by this film they must have the most expressive faces in Hollywood; frequently they act only with their faces. Mr. Peck particularly really justifies the phrase "his face lit up." From a thoughtful repose, when an idea comes to him, with a sudden gradualness this wonderful change in his expression takes place. His talking was not always as clear; but I think it unlikely that any actor could excel the whole. Right through the cast the acting was distinguished by fidelity to the purpose in hand.

*Gentleman's Agreement* is showing now at the Leicester Square Cinema, London, and will be duly released.

**ROGER PAGE**

## Fiery Eyes make Figures of Eight

AFTER studying Kathakali dancing in India for eight years Miss Louise Lightfoot, Australian choreographer and producer, has brought to London for the first time a talented artist in Shivaram, temple dancer from Malabar, following his successful tour of Australia last year.

Miss Lightfoot is to be congratulated on her courage in attempting the difficult role of interpreter. She gives, as it were, a running commentary on each and every movement throughout Shivaram's fascinating performance of the ancient dance technique of Kathakali. Hiding in the wings, her voice unveils for us in language we can understand the subtle meanings behind the many movements and gestures of Shiveram as he dances alone on the stage.

Most of his mime-dances are of a religious character and when you watch him roll both pupils of his fiery eyes to describe large and perfect figures of eight while the neck and head simultaneously rotate in a similar pattern, one can well imagine that it took him twelve years to complete his training.

Miss Lightfoot fervently believes that Shivaram has the necessary experience and imagination to adjust his art to the requirements of the theatre without detriment to the traditional character of the dance. He certainly opens up the gateway to the East, though as yet I feel that we have caught but a glimpse of this ancient art which still survives among the people of India.

It is to be hoped that we shall have another opportunity of seeing Shivaram, who gave his first two performances in this country last month in aid of the Indo-British Goodwill and Cultural Mission.

**ALFRED PARKER**

## A Record Messiah

AT Huddersfield they have an amateur Choral Society which was established in 1836 and which in recent years under its popular Chorus master Robert Bardgett, has reached heights of achievement that have made it really world-famous. It was not surprising, therefore, that when Columbia wanted to make a new recording of *Messiah* they enrolled a section of the choir to do it for them, although it meant the difficult task of selecting 150 singers from the full Choir.

It also involved some technical problems. All the recording gear had to be carted from London to Huddersfield, and the orchestra and its instruments from Liverpool, for in this enterprise the White and Red Roses combined—no cricket match this! And because the Choir is amateur, all chorus recordings had to be after working hours, and the singers, with vacuum flasks and sandwiches came direct from loom and office.

As soloists there were Isobel Baillie, Gladys Ripley and Norman Walker—those hardy perennials among *Messiah* singers, with the addition of James Johnston, famed in his native Ireland as a *Messiah* soloist, but here mainly known for his work with the Sadlers Wells Opera Company. This impressive total company was conducted by Dr.—now Sir—Malcolm Sargent.

The result is nineteen Columbia records which give an almost complete *Messiah* with a performance of perhaps less mass than usual, but considerably more subtlety and flexibility. This is a recording particularly suitable—the small choir ensures this—for home listening, but there is nevertheless plenty of volume and the choral singing has appropriate weight. Technically and musically alike this is something special.

**R.P.**

## HOSPITALITY

**Connie Jones, of 35 Hampton Rd., Birmingham 6, writes:**

In a few weeks' time 23 undernourished children from Dortmund, in the British Zone of Germany, will arrive in England for recuperative holidays. The generosity of English families who have offered them hospitality, and a large donation from the PPU, which has exhausted its "German Children Fund," have made it possible for the scheme to be carried out.

**Unfortunately, Friedhelm Wildforster, age 12, and Siegfried Hoffman, age 13, two of the boys, are unable to go to the home originally offered to them. The money to pay their fares from Dortmund (return) is available; if anyone can offer one, or preferably both of the boys, a home for one to six months, I shall be very pleased to know.**

**Kenneth Farnham, of 79 Queen's Park Parade, Northampton, writes:**

I have just returned from the 2nd International Youth Congress in Munich, and having met and made friends with large numbers of young German men and women. I feel that it is vital that the links which we have forged should not be broken.

**Now that it is possible to invite young Germans for short holidays in this country I wonder whether any of your readers would be prepared to extend hospitality to some of them.**

**I have a number of names of boys and girls, between 17 and 22 who are very keen to visit England and for whose good character I feel I can vouch.**

**If any of your readers are interested I would only be too pleased to hear from them.**

## MANCHESTER'S WEEK OF MEETINGS

HARD by the narrow street which was known as Market Place before the blitz of 1940 levelled its old-fashioned shops and houses is now a showpiece of Manchester. The open site is taken possession of daily by practitioners of the strangest professions—the card trickster, the tipster, the braces vendor and the silk stocking merchant, the vendor of pills, lucky packets and snacks.

Then to add to the attractions, the PPU platform appeared daily for the whole of last week, and our policy was carried to the ears of thousands between 12.30 and whatever time after 2 p.m. a speaker's strength would carry him. Harry Hilditch, Stuart Morris, Rev. M. Vallance and Rev. Maddox Jones spoke from our platform assisted by local speakers and an ever-present fountain of speech in Kenneth Trueman.

Numbers of non-vocal members gathered each lunch-hour to distribute leaflets and sell Peace News.

There are literally thousands of Manchester citizens passing the site during the lunch-hour, and although the crowd is always a drifting one it was obvious that many stayed for a long time to hear arguments from the platform. There were the hecklers, of course, and one persistent specimen who appeared again on the second day was eventually told by the crowd to go away! Whilst it can be argued that the conditions of an open-air meeting are not the best for connected argument, it is fair to say that many people heard of the existence of the PPU for the first time, and a number of new ideas were put over which set the seeds of constructive thinking in many minds. The organisers certainly think the effort was well worth making, and the weather managed only a ten-minute drizzle during the whole week.

On the Friday evening Dr. Alan Litherland and Stuart Morris, in the calmer atmosphere of the Friends Meeting House, addressed an audience of about a hundred people on "What's Wrong with Atomic War." Dr. Litherland made his case for unilateral disarmament with powerful arguments based on the destructiveness of modern weapons, followed by a strong appeal from Stuart Morris to turn the thoughts and energies of the nations towards positive and generous action.

## Pacifists win Debate

VISITING the Junior Council Club, Holloway, London, N.7, a team from the West London Mission (Kingsway Hall) succeeded in defeating by six votes the motion: "That Pacifism is not a suitable basis for foreign policy."

Speakers for the WLM were Messrs. A. G. Errey, R. K. Nuthall and H. O. Morton. An enthusiastic band of supporters accompanied them.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# Economics of Freedom

## COMMENTARY CONTINUED

as we can see, while the prices of manufactured goods will continue to fall.

### Crippsian hope doomed

SO far from the Crippsian hope of a return to the old price levels being realised, therefore, the probability is that the situation will grow worse. To-day every civilised nation in the world is working on a programme of industrial expansion, the pre-war industrialised states in order to maintain their old economy, and the primary producing countries in order to establish a balanced economy..

Note these significant facts:—

**(1) The Manchester Guardian reported only last week that "a survey recently made by the (U.S.A.) Department of Commerce shows that business expenditure in plant and equipment is proceeding at the annual rate of over £4,500,000,000," and "is now believed to be running near to the physical limits of the American economy in present circumstances."**

**(2) The economy of Western Europe under the Marshall Plan is to be secured by means of industrial rehabilitation and an expansion of manufactured exports.**

**(3) Australia, Canada, New Zealand and S. Africa are all working on programmes to expand their population by the process of industrial expansion, and the three former are hoping to get most of their immigrants from this country, as they believe that before long Britain will be unable to employ her present population.**

Britain's primary duty at this critical time is to develop an economy which squares with the above basic facts; to do otherwise is little short of criminal. The only defence of the Marshall aid is that it be used to make the transition from the unbalanced economy of the pre-war era to the reasonably balanced economy which promises to be the universal pattern in the post-war era.

### Machines & population

FROM the dawn of the Industrial Revolution the tendency has been for population to follow the machines, both within and between countries. When the U.S. adopted mass production industry, she drew her new population from all the agricultural countries of Europe and from other Continents also. For many decades she has absorbed the "surplus" population of Ireland.

Since 1939 machines have begun to multiply in fresh regions, in the old primary producing countries for the reason, hastened by total war, that scarce and thus high-priced foodstuffs and raw materials enable them to command machinery. Hence from now on population will flow to these countries from the countries which are unable to feed their machine-inflated populations, either by growing food or buying it with exports.

Accordingly I hold that Britain should immediately prepare to:

**(1) Embark on a maximum food-production programme;**

**(2) Permit a steady flow of emigrants to the Dominions;**

**(3) Re-plan the economic life and trade of the nation in accordance with the principles of peace, freedom and the maximum development of human personality;**

**(4) Withdraw from power-politics.**

### Rift in Communist lute

THE Berlin and Tito crises are both closely associated with the European breakdown and Marshall aid. Their coincidence is undoubtedly unfortunate for Russia and serves to show the seriousness of the Yugoslav situation in the eyes of Moscow at this critical juncture.

Despite the Iron Curtain, sufficient leakages of information have occurred to reveal the deep significance of this rift in the Communist lute. It is agreed that Tito is a devoted Communist, that vis-à-vis capitalism he supports the Communists wholeheartedly, also Soviet policy in Germany. The trouble has arisen because Tito and the Yugoslav Communists, desiring to remove the conditions which have, for a very long time, made the Balkans one of the chief storm centres of Europe, conceived the idea of establishing a Balkan block under Yugoslav—and thus Tito—inspiration. But Russia will have none of it! Tito's conduct is antagonistic to the latest Moscow version of a Communist world: he is guilty of the heresy of nationalism; and for this he has been excommunicated. Nationalism is a Moscow monopoly.

### Belgrade v. Moscow

THE importance of the Tito crisis can scarcely be exaggerated. It has revealed as nothing else has done the nature of power in a Communist world as conceived by Moscow. Precisely when the dream of such a world seems like becoming practical politics, Moscow has felt it necessary to make clear that the Kremlin is to be the centre and source of its power, the head of the Russian state, the Godhead of Marxian World Order.

The Tito incident has thus given new significance to the recantations, the confessions of error, the meek acceptance of "correction," on the part of numerous European and American Communist groups during the last ten years. Nothing like this sequence of bowings to the one and only true Allah, these humble toeings of the Marxist-Lenin-Stalin line have been witnessed in modern times. What sanity still survives in the world has been shocked beyond expression. Indeed, the Tito incident has raised the issue of whether Communism as a world order shall be centralised and theocratic, or decentralised and democratic, shall glorify the state or magnify the person.

### Universal servility demand

CLEARLY what Russia is now demanding is complete world servility to the will of Moscow. In domestic no less than in external policy, the Tito crisis raises the issue of freedom in its most vital and colourful forms. Tito's vision, as I have understood it, embraces the idea of a Balkan family of nations organised on the pattern of the 5 or 6 regional-racial autonomies he has harmonised in Yogoslavia. He also stands in with the traditional peasant agriculture of the Balkans, but organised on co-operative lines. In Russian eyes both policies exemplify bourgeois heresy, and must give place to Moscow Internationalism and agricultural collectivisation. Hitherto, as Bruce Odspur observed last week, Communists everywhere have been allowed to take a nationalist line on a wide variety of issues. Tito has unwittingly put an end to that vital "freedom." If Moscow triumphs in this conflict, as well she may, then I have no doubt that it will be the beginning of the decline and fall of Marxian Communism.

### Berlin

IT is too early to gauge the effect of this incident on Russia's power and prestige, but there can be little doubt, I think, that it has weakened her sufficiently to prevent her from taking too strong a line in Berlin, although she will no doubt try to hide her weakness by prevaricating as long as possible. Should this forecast prove to be correct, Britain ought to use the breathing space thus given her to try to build a really new order at home, in Germany and in Europe, and so produce an effective alternative to Communism, which so far has not been done.


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# "WE ARE NOT, WE CANNOT BE PACIFISTS"

THE official daily organ of the Hungarian Communist Party, "Szabadsag" of June 16th, 1948 (Vol. TK No. 136), contains a report on the important Congress of the United Workers' Party (fusion of Social-Democrats and Communists), at which General George Palffy stressed the importance of the reorganisation of the Hungarian Army and the re-militarisation of Hungarian youth.

It is not surprising, that a general who received his military training in Horthy's army, delivered a sharp attack on pacifism. It is regrettable that Hungary's Vice-Premier and leader of the Communist Party, Mr. Matyas (Mathew) Rakosi not only approved the General's attack but also stressed the importance of the development of the Hungarian Army.

The central thesis of General Palffy (printed in heavy letters on page 2 of Szabadsag) reads as follows:—

**"We are not, we cannot be pacifists. it is impossible for Marxists-Leninists to become pacifists."**

He underlines the fact that 'the danger of 'pacifism' is a serious one in Hungary, the reason being that the horrors of the Second World War are still in vivid memory. After that war many people cherished the illusion of an eternal peace. These wrong concepts spread not only among the politically uneducated masses, but also within the ranks of the educated and conscious democrats. Thanks to the energetic attitude of the (Hungarian) Communist Party the pacifist influence is now receding. But more thorough and tenacious work will be necessary to eliminate it altogether.

The attention of Vice-Premier Rakosi should be drawn to the fact that Hungarian Pacifists under the Horthy regime (under which General Palffy was serving) resisted the militarisation of Hungarian youth ("levente") and Horthy's participation in the last war. It is more than ingratitude on the part of a Communist leader to disregard the fact that the world-known pacifists and leaders of the Hungarian Section of the Women's International League, Mme. Melanie Vambery, Mme. Eugenie Miskolczy Meller as well as many others, laid down their lives for their conviction, as they were deported to Dachau, Auschwitz and other "extermination" camps.

**Does Vice-Premier Rakosi really approve the elimination of the still remaining traces of pacifism? Does he really desire to break the Peace Treaty which abolished compulsory military service in Hungary? We pacifists in England are pledged to oppose war. We should be happy to receive an echo from Hungary.**

A copy of this article is being sent to the Hungarian Chargé d'affaires in London, with a request to comment on this important question. We shall be glad to print his reply.

## WRI CONFERENCE

THE first post-war Conference of the War Resisters' International is to be held at Shrewsbury from August 5—10, 1948. Delegates from twenty-one different countries are expected to take part in the Conference and the Movement in every Continent will be represented. Many important questions will be considered, such as Reconciliation between East and West; the Problem of Palestine today; and the whole subject of India, with special reference to the triumph of non-violence, will be dealt with by delegates specially coming from India for this purpose.

We much regret that all accommodation at the Conference is now booked and that we are unable, therefore, to accept further registrations.

We feel sure, however, that many PPU members and friends would welcome an opportunity to meet our overseas visitors and a reception has been fixed for Wednesday, Aug. 11, to be held in London from 6.30 p.m. onwards. Any PPU friends who would like to be present should apply immediately to the Secretary, War Resisters International, Lansbury House, 88 Park Avenue, Bush Hill Park, Enfield, Middlesex. Admission is free, but by ticket only.

## Publications Received

**India gets her Freedom**, Samar Sen. PN. 2d.

A Hindu professor, with first-hand experience of Gandhi's non-violent campaigns, discusses their originality; their efficacy as compared with violent resistance-movements; and their influence on those who took part in them, on the winning of India's independence and on the future development of the country. Not the least valuable part of a valuable pamphlet is Reginald Reynolds' Introduction, in which he points the relevance of Gandhi's ideal of a free and united India to a Europe disunited and threatened with enslavement.

## PETER GREEN

### — New Sentence

THE case of Peter Green, of East Ham, who was sentenced at Essex Quarter Sessions on June 3rd, to not exceeding three years in Borstal, for refusing to submit to a medical examination, came before the Court of Criminal Appeal on July 12th. Lord Chief Justice Goddard intimated early in the hearing that it was quite clear there was no case for Borstal punishment but stated that "if boys of eighteen set themselves up against the will of Parliament that would be a fine state of affairs."

Before giving judgment Mr. Justice Singleton pointed out that Peter Green had declined to be medically examined and was given every chance, at the Quarter Sessions, to change his mind. In the circumstances it would not be right to pass a nominal or short sentence. Others might think these Acts mean nothing. It was a duty to obey Acts of Parliament. In place of the Borstal sentence there would be substituted twelve months imprisonment.

As the National Service Acts provide for a sentence of two years following conviction on indictment because of refusal to submit to a medical examination the Central Board for Conscientious Objectors regards the substitution of one year's imprisonment for the Borstal sentence as being reasonably satisfactory, in all the circumstances. Anyone who feels able to help with the considerable costs of the appeal should forward their contributions to the C.B.C.O., at 6, Endsleigh St., London, W.C.1.


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